THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

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Touchy Minorities May Bring Faceless Race

By KANGO KUNITSUGU
In Crossroads, L.A.

It was a jolt to read recently that a New York City school system dropped from its list of approved textbooks, Mark Twain's classic "Huckleberry Finn." The book was erased from the list because one of the main characters in the book, a Negro named Jim, is referred to as "Nigger Jim."

Those who have read the book or perhaps seen the movie version will remember that Jim is probably the most noble and sympathetic character in the book. However, that is beside the point.

The point is that "Huckleberry Finn" is a recognized American classic, and the student, I think, is the poorer for not being exposed to it.

The American Civil Liberties Union protested the board's action. "Must we emulate the Soviets and rewrite history and the classics to conform with the views of certain individuals or groups?" they asked.

Even if there are portions of the book which may be construed as a stereotype of the Negro, the great preponderance of materials circulated through our New York schools and libraries emphasize the equality of races. We shudder to think what would remain if all books which are in any way offensive to some people in this country were removed as 'Huck Finn' has been.

"If we adopt this criterion for evaluating the worth and merit of books, the day may come when our literature will consist of obituary notices, telephone books and dictionaries."

I, too, protest the New York City Board of Education's action, and would protest even though the Jim in "Huck Finn" had been a Japanese and was called "Jap Jim." Sometimes these incidents that occur because of "racial slurs" can get ridiculous.

To cite another case, the Canadian Broadcasting Corporation recently added to its list of words-not-to-use, the word 'Yank' because it was considered to be "derogatory to color, nationality or religion!" And all this time I thought "Yank" was a nice clean word. The Canadians may use it with a derogatory inference, but from the looks on the faces of Americans when they are called that, you would never know it.

Now take the case of our radio, TV and movie industries. They have been harried so often from so many sides that the only safe villain is an unemployed white Anglo-Saxon Protestant. If the villain was a lawyer, the Bar Association would holler.

If the villain was an Afghanistanian, the entertainment medium would be sure to hear in time from the Afghanistan Protective Association or something.

There are instances when the protests made by certain individuals can be considered legitimate. One of the few that I feel a little strongly about is the portrayal of the Nisei in the movies as fifth columnists during the last war. The reason is obvious and need not be elaborated here.

On the other hand, if the villain in a movie or TV program, or radio broadcast just happened to be a Nisei crook, murderer, shyster, ne'er do well or just a plain stinker, I wouldn't take it too hard, since we have had our share of them in real life.

This idea of stereotyping seems to be a two-way street. Most minorities protest loudly when the stereotype brings out the "bad" side of the group—such as the usual "sly, sneaky, buck-toothed Jap who is always hissing and wearing that perennial toothy smile even after he had driven a nail through his foot by accident."

But when the stereotype goes in the other direction, such as "the short but sturdy Nisei with the green thumb, who has an uncanny artistic talent and whose tastes in the material things of life runs on simple, clean lines of meditative beauty and whose bravery would even make Lassie drool," there is an embarrassed silence of approval.

And yet the "bad" and the "good" stereotypes are just that—stereotypes. One is just as dangerous as the other.

Then there are some do-gooders who like to contend that all religions are basically the same and that racial differences ought not to exist. "Now some of our best friends are do-gooders, and we hate just as much as they do the bestial racism that puts the obscenity into the two syllables of 'nigger', says an apt editorial in the current Reporter magazine.

"But we also depise the inverted racism that would cram all American citizens into a mystical melting pot and boil them down to a mass of gray, lumpless pottage. Aren't the smothers-over faintly despicable themselves?

"The craven neutralists sing pious anthems to law and order in the midst of a great and terrible battle that will only be ended when differences that keep them from turning into homogenized nothingness.

"It would be a poor bargain indeed if equality before the law could only be purchased at the price of making all men equally faceless."

Reasons for B.C.'s Cenntennial Next Year

VANCOUVER.—Reasons for celebrating British Columbia's centennial in 1958 were graphically sketched for the Vancouver Bar Association recently by provincial archivist Willard E. Ireland.

He stated that next year's centennial will NOT mark the hundredth birthday of B.C. but he agreed with the choice of 1958 for centennial celebrations.

"Admittedly it is the birthday of only part of B.C. (the mainland crown colony of B.C. in 1858)," Mr. Ireland said.

It was in 1866 that the mainland colony of B.C. and the colony of Vancouver Island formed a union. The province proper was born in 1871 when it joined confederation.

"But in 1858 decisions were made which resulted in this province as we know it today." Next year will be the hundredth anniversary of the gold rush, he said, when Californians came north by the thousands. It resulted in the end of the fur trading economy forever, and marked the coming of British law and order.

Slocan City Wants To Be a Village

SLOCAN CITY, B.C.—A referendum on the proposal that Slocan City change its municipal status from that of a city to a village was scheduled here for Nov. 7.

Section 19 of the Municipal Act provides that a city municipality shall have a population of not less than 5,000. The 1956 census gave Slocan City's population as 315 persons.

The change would result in reduced taxation for ratepayers.

During the war years, over 1,000 Japanese Canadians were relocated to Slocan City. Heijiro Matsubayashi is presently a member of the city council and acting mayor.

American Families Adopt More Oriental Children

TOKYO.—American families that want to adopt children are turning increasingly to mixed blood orphans in the Orient.

Miss Florence Boester, Japan representative for the International Social Service (ISS), says this is true because the families "see what good adjustments these children are making in the United States.

ISS, a worldwide social service agency, has been placing Asian orphans—usually with Japanese or Korean mothers and American fathers—for adoption with American families for 2½ years.

Since 1953 when the U.S. first permitted Americans to adopt the "products of war" in limited numbers, almost 2,000 of them have been given visas by the American Embassy in Japan to enter the U.S.

But with the change in U.S. immigration laws under which adopted orphans can get non-quota visas, this total is expected to swell in the next several months.

In the middle of September a 13-month-old girl became the first Japanese-American orphan to be adopted under the new law. Her foster parents are U.S. Air Force Sgt. and Mrs. Carl Hill of Portland, Ore.

Miss Boester said that "at any given time" the demand for orphans to adopt usually exceeds the number available.

Immediately after World War II, she said, it was popular for American families to look to Europe for adoptees because of racial and cultural similarities to America.

"But recently," Miss Boester said, "we have been receiving numerous requests for these half Oriental children because more and more people see what good adjustments they are making in the United States.

Miss Boester said there have been "extremely few" cases where an adoption "didn't work out." She added:

"Before any children from Japan or Korea are placed out for adoption the children and prospective adopting family are screened to make sure they are suited for each other."

She said this is done by her agency in Japan and by the ISS office in New York City in conjunction with local welfare agencies throughout the United States.

An "interesting sidelight" concerning the ISS adoption work is the fact that more girls are sought than boys, Miss Boester said:

"I think it's because families think they'll have less trouble with girls. They fear that boys may find discrimination in getting a job, entering school and generally making a liveliehood.

"But if suitable girls are not available, we persuade families to accept a nice boy and they usually do."

Miss Boester said the most popular age for adoption is less than seven years of age. "Over that," she said, "families fear adjustments like language and meeting new people may be difficult to surmount.

"But our experience is that children as old as 10 or 12 readily learn English."

Miss Boester said recent reports that orphans adopted in the United States have "dissapointed" or found their way into a black market are completely unfounded.

She said "great attention" is paid to making certain a child has a suitable family for his prospective foster parents before he ever gets a visa.

"Besides," she said, "our organization and child welfare groups keep close track of them even after they are adopted."

An American Embassy official in Tokyo reponsible for issuing visas to children being placed for adoption in the U.S. said a "black market would be almost impossible."

New York Now Has 7 Japanese Restaurants

With the opening of New York's most authentic Japanese eatery, the Saito Restaurant at 70 West 55th St. (mentioned in Wednesday's issue of NC) on Oct. 16, New York City is now the home of seven Japanese restaurants. A reference list for Canadian tourists follows:

Fuji Sukiyaki Restaurant, 238 W. 58th St., New York 19.

Miyako, 20 W. 56th St., New York 19.

Nippon Shokudo, 138 W. 56th St., New York 23.

Saito Restaurant, 70 W. 55th St., New York 19.

Suehiro Restaurant, 35 E. 29th St., New York 16.

Tokyo Sukiyaki House, 144 W. 55th St., New York 19.

Tsuruya, 239 W. 105th St., New York 25.

'Nisei Dancers Don't Make Sense'

By FRED TAOMAE
In Shin Nichi Bei,
Los Angeles

"Nisei dancers just don't seem to enjoy themselves when they go to dances," said George Atsumo, the Japanese orchestra leader, whose outfit made music for the Hui O' Hawaii's Third Annual "Aloha Hop" on Sat. Nov. 2.

"They seem to hold back, they don't express pleasure or displeasure in any way," he said. "They just seem to exist through the night. You don't know how they feel."

"I can't understand it," he went on. "They pay admission to get in, buy their drinks, but just stand around without looking for partners."

George, who is an alien Japanese and played for six years in Tokyo before coming to Los Angeles in 1953 went on to say that in Tokyo it's not like that. Those that don't have partners come up to the bandstand and listen to the music. Nobody sits down. "It just doesn't make sense here." he pleaded.

"In Japan, the dancers make it a point to have a ball. Being natural copy-cats, they will study American music and steps and within weeks after they are brought out in America, the Japanese will be doing the steps in Tokyo.

"You'd be surprised," he said "that the 14-15 year old in Japan high school will be doing steps that many of the Nisei dancers could not do. It's hard to believe, I know, but it's true," he hammered at me.

George left some hints that the Nisei could use to click with him. One is that if the tempo is too slow or too fast, they should always go up to the bandstand to request other numbers. "After all!" as he says, he's getting paid.

I guess musicians, like the rest of humanity, like to know that their work is getting response and appreciated, even if they have to be directed to that end. George had a seven-piece orchestra with Mas Hamasu as vocalist.

George was born in Tokyo 31 years ago and graduated from Meiji University where he pursued a commercial course. He had a natural ear for music as a child, and even had his own combo in college. During the post-war years he led his band at enlisted men's clubs in and around the Tokyo area.

Before forming his own outfit here, he had stints with Lionel Hampton, Art Pepper and Tets Bessho. He plays the alto sax.

He is married to the former Mary Uyeda of Salinas and they are the parents of Charlene, four years of age.

Spinster Wills Entire Savings to Japanese Kids

TOKYO.—A 91-year-old American spinster, Maria Walters, reportedly plans to leave her entire undisclosed savings to distressed Japanese children.

Miss Walters, whose philanthropic efforts for afflicted Japanese date back 50 years, in 1921 had entrusted her will, leaving her property to Japanese children, to the care of Hidesaburo Suzuki, then a Tokyo university student interested in child welfare. She is in Japan at present to replace this will which was destroyed during World War II raids on Japan.

Suzuki, now an advisor to the American Cultural Centre in Kyoto, speaks of Miss Walters as "a modest woman of spotless integrity" who had lived austerely to save money for child welfare.

Immediately after the Russo-Japanese war of 1904-05 she collected $1 million for distressed Japanese farmers. In 1923, she raised $50,000 for the victims of the great Kanto earthquake, and in 1954, she donated $5,000 to Kyoto prefectural government for juvenile welfare work.

SPORTS

JCs urged to support Yamada cagers; opener tonight at YMHA gym

The Yamada basketball team will take to the floor tonight at 7:30 in the YMHA gym (Bloor and Spadina) in its opening game of the season against Andy's.

Last season saw Yamadas win the Southern Ontario Senior B crown and the Senior A Church league championship. This year, the Nisei basketball team will enter the Senior A T & D League, although they will still be classed as Senior B.

In the double-header tonight, the Yamada-Andy competition will be followed at 9 p.m. with YMHA playing Etobicoke.

The Japanese Canadian public is urged to come out and root for the predominantly-Nisei team. The playing will be of high calibre. Admission is 50 cents.

Yamada line-up: Paul Hirano, Roy Kurita, Stan Koyata, Yuki Kameoka, Dick Tanaka, Jim Pettiford, and Herb, Ken and Roy Miyasaki. (Gerry Doucette and Dick Shatto will be in Montreal with the Toronto Argos.)

KEG NEWS ACROSS CANADA

SUNDAY 10-PIN (Nov. 3): George vs. Ken 1-3, Mays vs. Paul 3-1, Max vs. Mike 4-0, Herby vs. Barney 0-4.

With hdcp.: Paul Omoto 628 (257), Ken Yamada 608 (219), Peter Mukai 606 (222), Tosh Iwai 604 (209), Joe Tsujimoto 595 (222), Slim Hashida 594 (210), Henry Nagai 596 (215), Nick Nozuye 585 (210), Ken Doi 589 (205), May Mukai 640 (237, 201, 207), Anne Okada 593 (229), Irene Tsujimoto 581 (206), Eiko Nishimura 581 (202), Kay Ogaki 572 (223), Sue Nagamatsu 569 (200).

Flat high games: Joe Tsujimoto 583 (218), Ken Moritsugu 536 (207), Ken Doi 523, Paul Omoto 212, May Mukai 505 (187).

—Barney

VANCOUVER NISEI 10-PIN (Nov. ...): After a year's absence from the alleys, Mits Ikeda is showing his old form, bowling high triple 517 and single ... for the day. Ladies' high single captured by Betty Kitagawa with ... Ladies' high triple—Asako Nomura ...

Commonwealth Savings took 3 points from Mikado's and also Dave Koby's Auto Body took 3 points from National Life. Chunking won 1 and lost 2 points to Amano's. Tom's National won 1 and lost 2 points to Manufacturer's Life.

—A.N.

TYBS (Nov. 3): Jack S... 724, Tom Hori 704, Hideo Baba 65.., Roy Sato 6.., Ken Tsujiuchi 644, Ike Shiozaki 62., Nancy Mori 769, Kim K... ..., Rose Fujimoto 639, Haru Murakami ...

DANFORTH (Nov. 4): The Guys really went "hog wild." Roy Usuyama smashed his way to hit the high single of 355 and a whopping triple 839. Geo. Masuda 767 (332), Hiroshi Towata 749 (343), Ken Kaneko 724 and Tets Sec.. 708. Torchy Abe led the gals with a nifty 734 (313). Pat Ono ... and Speed Towata 683.

Kats blanked Don 7-0, ... over Ak 5-2, Yo and Roy edged ... and Tets 4-3.

—Harley

JUDO AT KODOKAN:

American sour at taste of Japan's 'gentle art'

By OSCAR FRALEY

TOKYO.—Fearless Fraley is a second cousin to a busted grain sack today because a ten-year-old as cute as a button and as gentle as a rattlesnake gave a lesson in "the way of gentleness."

This is the art of judo, as practised in the Kodokan, the birthplace of the Japanese art of self defense. And from now on I wouldn't even shake hands with one of those chubby-faced infants the mamma-sans pack on their backs like reserve papooses.

If you'll pass the arnica and fluff up the pillow on which I'll be sitting for a few days, I'll tell you all about the chamber of horrors where a diabolical English teacher named Jigoro Kano started this judo dodge some 70 years ago. And about the little monster . . . ah, I mean, tiny fellow, who used old fearless as a stand-in for a bean bag.

The Kodokan is a huge concrete building which is sort of a sterilized Stillman's gym where some 600 men, women and children daily learn the "gentle" art of tripping, elbowing, kicking, choking and smashing windpipes with the flat, knifelike edge of the rigid hand.

In the dojo, or exercise hall, at almost any hour, you can see up to 50 pairs of combatants going at it on the straw matting which wouldn't give if you ran a Mack truck over it. They start very gently, kneeling and bowing to each other until their heads touch the mat. Then they proceed to make like tigers with a hang-over.

You only get to perform in this high-vaulted room surrounded by a spectator's gallery after you have first learned how to fall in the novice room upstairs. This is a torture chamber where the instructor throws the beginner up against the wall until he is jelly-like enough to bounce of his own volition. To help the novice, in case he lives long enough to do a bit of attacking on his own, there is an elaborate chart which illustrates all the vulnerable parts where a wallop with foot, elbow or hand will best reduce the human body to a horizontal position.

"You must try," said the guide, and before I knew it, old fearless was attired in a pair of canvas pajamas which is the costume worn when performing the rites of "the way of gentleness." It was one of the biggest mistakes of a life chock full of errors.

I played it cozy—I thought. There was this little button about half as big as a minute, and I suggested that it would be fun to see whether he could move this big, handsome, virile chunk of American manhood.

Little Toshi bowed low, straightened up and moved gently in until he stood head high to my floating rib. He took a chubby fistful of my canvas lapel, did a two-step in which he turned his back, and bent forward, and old fearless made like the man on the flying trapeze.

Frankly, if we had gone another round, I'd have murdered the little bum. We didn't, though, because I couldn't straighten up when they got me on my feet again.

There's just one thing which bothers me, aside from my aches and pains. How do you suppose little Toshi's old man gives him a spanking if and when he needs it?

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和蘭はやし（一〇八）

山手樹一郎

「中村屋で忠蔵をたずねてきた男があったな」

「和泉屋という江戸の道具屋だといっていましたけれど、あたしはよく知りません」

「お前ははじめから忠蔵を怪しいとみて、隣人で道連れになったのか」

「その時はそういう悪い人とは思いません。ただ男は女がひとりで歩いているとよくへんな気をおこして、道連れになりたがるので、忠蔵という男もそれだろうぐらいに思っていました。そしたら、宿改めのすぐ前に和泉屋とふたりで妾を預けてしまったので、その時はじめて悪党だったかもしれないと思いました」

「忠蔵はここでお前をつかまえて、なんといったんだ」

「昨日道連れになったんだから、女房になれといいました」

「そんなことぐらいで、土下座してあやまることはないじゃないか」

「あたしもそう思ったんですけど、なんでもこの人は土下座をしろというんです。いうことをきかなければ、この人はあたしを置いてけ堀にしそうだから、土下座したんです」

無知ではあるが、悪事を働いているような女でもなさそうない。なにかお身にうしろ暗いを平気で真面に見ながら物がいえるものではない。貝村はお万からそういう印象を受ける。

無知で惚れっぽい女、なんとなくこの女の年増盛りの肌が眼に浮んで、おもちゃにするのはおもしろい女だと、別の心がちらっとそんなことも考えていた。

「もうすぐ忠蔵もここへつかまってくるんだ。うそをいっても、すぐばれるぞ」

わざと冷酷な目でにらみつける。

「あの、忠蔵はやっぱりなにか悪いことを働いているんですか」

そんな他愛のないことを聞くお万だ。

「貴公、沼津でこの女に惚れ薬を盛ったのか」

貝村はいきなり質問の矢を、女から蘭平に向ける。

「蘭方に惚れ薬なんてものはありません」

につと人の好い顔をして笑う蘭平だ。

「忠蔵に対して、どうして女を土下座させたんだね」

「あの男には凶暴性があるつまり脳がいくらか狂っているんですな。おそらく梅毒が脳へきているんでしょう。それでなければ、なにもいわずにお万をおれにわたせ、不承知ならお前を殺すなどといって、匕首は抜かない。理屈じゃいかんと睨ったから、詭弁してやるようにと、土下座をさせたんです」

アルバータ州グレシャンの養老院在院中であつた故松村勝次郎氏（熊本県人、七十五歳）は去る十月廿四日キャルガリーのホーレクロース病院に於て死去同廿八日河村開教使司式に依り葬儀執行の上同地クインスパーク墓地に埋葬致しました故に生前厚知諸彦に謹告致します。

十一月一日

世話人 キャルガリー 桑原博 / レーモンド 西山幸平

故 **義太郎**儀（三五）十月三十一日午前三時セント・マイコル病院で死去、十一月二日トロント佛教会で辻渕教使司式葬儀を営みました際は御多忙中態々御会葬下され且又過分の御香典供花のほか弔辞弔電を賜り有難く感謝申上ます。一々参上御礼申上るべきですが取込中のところ略儀乍ら紙上にて御礼申上ます。尚遺骸は四日マウント・プレザント墓地に埋葬致しました。

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甥 忠治
義兄 島中 孝行
姉 政江
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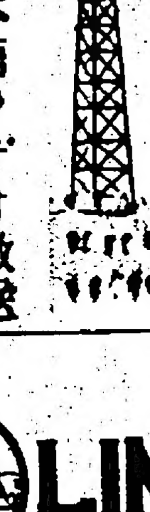

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いよいよ年末が近づいてくるので、オタワ郵政省では早くもクリスマス・メールについて注意を與えているが、とくに海外向けのメールおよび小包はできるだけ早目に送るべきであるとし日本をふくむ東洋向けギフト・パーセルについて次のように發表している。

△クリスマス・カードおよび新年カードもしエンベロップをシールして送る場合はレター・レートとして五仙スタンプをはること。年賀状のなかに五字以内を書いて開封のまま送る場合はプリンテッド・マター・レートとして二仙スタンプをはること。

△東洋向けエア・メールは半オンス每に二十五仙の郵税、エアグラムはどこでも十仙。

△日本送りギフト・パーセルは輸出許可證なしに小包の内容物價格五十弗以下。但しカストムス・デクレアレーションにただ「ギフト」とか「プレセント」とか「衣類」と記入するだけでは不十分で、一々品物名を記入すること。この小包の保険率は五十弗まで十二仙、五十弗以下百弗（この場合は輸出パーミットを必要）は三十仙である。

△日本行便船はアメリカン・メール號が十一月十九日、氷川丸が十一月二十三日に晩市を出港する。

二世大會へ千弗

加州東銀が寄附

【ロサンゼルス發】日米兩國政府が多大な關心をよせた第一回在日二世會議はこのほど閉幕したが、會期中、加州東京銀行は同大會に一千弗を寄附した。加州東銀は各方面に進出し認められている二世たちが一致團結し、日米兩國の友好關係を深め兩國間の掛橋的役割を果すのは時期を得たものとして側面より積極的援助しようとポンと一千弗を寄附したものである。

モ市で「日本シルク展」

來る十九日から二十二日まで

モントリオル市内のタインザー・ホテルで來る十九日から二十二日まで「日本シルク展」を公開することになっているとトロントの日本フレード・センターが今週發表した。開幕日の十九日と二十日の兩夜八時半には日本のデザイナーがデザインしたシルク・ドレスをカナダ人モデルが着てファッション・ショウを行う。一般公開は午前十時から午後九時まで。場所は同ホテル内のプリンス・オヴ・ウエルズ・ルーム。

スローカン市を村に變更したい

【スローカン・シティ發】當市では七日、こんご市制を廢しヴエレッジ(村)に變更するかどうかを決定することになっている。市町法によると市制をしくのには人口最低五千人を必要とするが、當市現在の人口は三百十五人で、これでは市制のタキスの負擔が大きすぎるというのが變更希望の一大原因である。（なおサモン・アームも町から村に變更したいと政府當局に申請しているといわれるのも、タキス關係がその理由である）

紫煙 ケンリー

ワイロ事件

△ビーシー州政府の前山林大臣がワイロをうけた、いや貰わないと騒がれた汚職事件がいよいよ來週からローヤル・コミッションによつて取調べられることになつた。大臣の汚職事件はカナダでは珍しいことである。

△社會信用黨が初めて政權をにぎり、組閣に着手したとき、議員の經歷を持つた者はベネット首相のほかは殆んど皆無といつてよく、大臣候補にのぼる人物中で辯護士は若いロバート・ボンナー氏一人きりで、この人が檢事總長に選ばれたのは當然のことであつた。

△首相もボンナー氏を重く用い「カナダ有數の若い政治家だ」と大いに吹聽してきたし、彼の進言をいれることにやぶさかでなかつたところが約二年前、山林大臣のロバート・イ・ソンマー氏がワイロ（約一万八千九百弗）をうけた疑いがあると自由黨主から非難されたのに對し、檢事總長は「そんな馬鹿なことがあるものか」と政府がこれを無視するようにすすめた。ソンマー氏が選擧で再選されるや首相は「それ見ろ、わが黨内にそんなふしだらな者はいない」といばり散らした

△しかし、ワイロをうけた證據物件が目前に見せられたいまとなつてはどうすることもできず、遂に「調査會」を任命して、その眞僞をハッキリさせることになつたのである。社信黨にとつては、人氣を失う汚職事件というべきであろう。

熊本屋旅館

新築準備進む

【横濱發】日系カナダ人になじみ深い熊本屋旅館は近く市内櫻木町驛交通公社附近二百坪の土地に二階建の近代的旅館の新築を計畫、着々準備をすすめている。現在の館主は藤居市太郎氏で四代目の人である。熊本屋は海外からの觀光客の便宜のため、日本郵船、大阪商船、エーピーエル汽船、各航空會社の切符特約店としてサービスしている。

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老年扶助

【オタワ發】オ州内の六十五歳から六十九歳までの老年扶助恩給をうけている二万七千人は、來年にならないと月九弗の引上げ額をうけないだろうといわれている然し九弗增額は十一月にさか上つて拂う事は變更はないものとみられている。このペンションは各州政府とオタワ政府が半々に負擔するので、各州政府の都合でいつから實施されるかわからないわけであるが、オ州政府はオーバータイムで十一月末のこの分の恩給額を五十五弗にするため努力中

トロロ芋

例年の通り本年も又トロロ芋が出來ました。早目に御注文を御待ちして居ります。トロント方面は配達致します。遠方は小包エキスプレス便にて御送り致します。本年は芋のサイズが大きいので一斤六十仙頂きます。

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結婚御挨拶

岩崎彌太郎（バード）
小西節子（セツ）

右兩名儀今般川瀬忠義御夫妻の御媒酌により婚約中の處十月五日カソリック教會に於てマキンタイアー牧師司式の下に結婚式を擧げ引續きバーベキユウにて些か披露の宴を催しました際は御多忙中にも拘らず御臨席の榮を賜り且過分の御祝儀祝品並に祝辭祝電を頂き御芳志の程誠に有りがたく厚く御禮申します。尚今後共若き兩名に對し一層御交誼御指導を賜りたく略儀ながら紙上を借り御禮旁々御願い申し上ます。

カムループス 岩崎やすゑ
タツペン 小西熊次郎
千代子

人事消息

■結婚

▲カムループスの岩崎やすゑ氏息彌太郎氏とタツペンの小西熊次郎氏夫妻息女節子さんは川瀬忠義氏夫妻の世話で十月五日カソリック教會にてマキンタイヤー牧師司式の下に結婚式を擧げバーベキユウにて披露した。

▲ビーシー州百マイル・ハウスの湊敬二氏夫妻息貞夫氏と晩市の香野孫八氏夫妻息女俊子さんは矢田、小林兩氏夫妻の世話で十月二十六日晩市佛教會において生田開教使司式にて結婚式を擧げホーホー樓にて披露した。

■死亡

▲熊本縣出身の松村熊次郎氏（七五）は十月二十四日カルガリーのホーリクロス病院で死去、廿八日河村開教使司式で葬儀を執行した。

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結婚御挨拶

湊貞夫
香野俊子（シャーリー）

右兩名儀今般矢田、小林兩氏御夫妻の媒妁により婚約中の處十月廿六日晩市佛教會々室に於て生田開教使司式の下に結婚式を擧げ引續きホーホー・レストランに於て些か披露の宴を催しました際は皆樣御多忙中にも拘らず御臨席の榮を賜り尚過分の御祝儀祝品並に祝辭祝電を頂き御芳志の程有難く厚く御禮申し上げます。尚今後共兩名に對し一層の御交誼と御指導を賜りたく略儀ながら紙上を借りて御願い申し上ます。

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○熱血の柔道小說○

△柔道開眼	秋永	一、七〇
△黒帶三四郎	大木	一、七〇
△同 戀慕	甲妻	一、七〇
△同 坊ちゃん	三橋	一、七〇
△同 水こ傳	下村	一、七五
△同 新選組	國生	一、七〇
△同 夜叉	宮下	一、六〇
△痛快 黒帶先生	富士	一、七〇
△黒帶 と五人娘	甲妻	一、六〇
△同 三國志	下村	一、七〇
△同 太平記	小野	一、七〇
△柔森	牧野	一、五〇
△江戸ッ子三四郎	城戸	一、七〇
△空手	後野	一、六〇
△空手眞髓（一、七〇）△空手開眼（一、九〇）		
△やわら太平記	中野	一、五〇
△こう道館の虎	大木	一、七〇

—目下組合せ書籍特賣中です。リスト進呈—

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日本の男を世界に出せば

旅の恥はかき捨て

つぎは外国をまわってきた人々から、日本の男性の印象を語ってもらおう。

数十年来、各国をまわっている「話の泉」の常連、渡辺紳一郎氏はいう——。

「だいたい日本人という看板をぶらさげて歩くのがこっけいなんで、あちらの連中は日本だかどうのという見かたなどしない。結局各人の問題だの、性格だの外国に関する知識だの、それぞれ違うわけで、外国を知らないやつが知ったかぶりで行けば、行った先で恥をかくってわけさ。僕なんぞ、外国に出ても、あちらのやつがとやかくいおうというまいと、自分じゃ一流だと思っている」

エチケットにしろ、あちらの習慣を知らない者は、宴席に呼ばれても、ゲップはするし、舌つづみはうつわで、非常識な男性ほどいい恥をさらすことになるらしい。

「ゲップなんか放尿よりも悪いんだ。また、立小便はなにも日本人に限ったことではない。日本には便所が少いからだ。それをとやかく日本男性の悪癖の最たるもののようにいうのがおかしい。しかし、日本人は案外傑づらをしたがるが、これはきらわれる」

それにしても、画家だとか作家だとかの偉い人物から、ゲスな実業家連中まで行っているので、日本の男性についての批判もやはり個人の問題だ、と氏はいう。

日本人株の高いところ

南米各地を前二度、歌の旅をしているタンゴの女王藤沢嵐子さんはいう——。

「南米では、日本人の生活習慣ともに、すっかり外人なみで、とくに差をつけるところは見当りません。しいていえば、日本人は正直者でよく働くということ、たとえば、日本人の店でクリーニングしてもらうと、早くてキレイになるというのです」

南米では一般に日本人株は高く買われているが、ただ、日本人はやたらに頭を下げすぎ、この無意味な丁寧さがかえって外人の評判を悪くし、笑い草になっているそうだ。

短い脚に太いズボン

かつて柔道でヨーロッパ全土を遊歴して勇名をとどろかせた石黒敬七氏はいう

「日本人はちよっと見て風采がわるいからすぐわかる脚が短くてズボンが太いからどうしてもスタイルがわるくなる。それから金もないくせに見栄をはるのは、日本の男の長所で短所だ。僕がパリにいるとき、ある畫家が向こうの水商賣の女性と、月いくらで契約してオンリーみたいな關係を結んでいたが、財政困難になってきて、月々の手當がやれなくなったのに、齒をくいしばって手當をやりつづけ、自分は食うや食わずで繪の勉強どころではなかった。」

そのこっけいな姿には哀れを催したそうだが、中國人はこうゆう點はハッキリしていて、身分不相應なことは絶對にしないそうだ。

ダンス放談

ラリー中村

偶然の機会に恵まれて来加以来企画していたト市における「ダンス・フェスティバル」とでもいうべきアーサー・マーレー・スタヂオ主催の公式デモンストレーションを見ることができた。

内容は同スタヂオ傘下の新しいブロンズ及びシルバー・メダリストのソロ・デモンストレーション、二十世紀フォーメーション・ダンス・クラブに依るフォーメーション、更に最近英國より移住して来た、一九五六年度英國エセックス・プロ・チャンピオン、デイレク・ジョンズ氏及びノラ・ダイワー女史に依るエキヂビション・ダンスであったが私自身同じ職業、殊にコムペテイション・ダンサー或いはデモンストレーターとしての道を歩んで來ただけに、その見地より聊か批評を加えて見たいと思う。

冒頭に行われたブロンズ及びシルバー・メダリストの踊より検討して見よう。

先づ第一に舉げねばならぬ事はフット・ワークにおける合理性のない事である。假に我々の日常生活における歩行運動を見ても分る様に踵——平しよ——爪先と言う運動が規則的に行われ、その故に運動における身体のバランスを維持する事ができるのである。又走る時は重心が前に移行し且つ風壓を避ける為に上体が前に倒れ、従って爪先のみを使用する様になる。これらの事は力學上から見ても明らかに理解出來る事であるが、更に他のもう一つの出來事は足の運動に對する上半身のフォーロー・スルーと、この運動を基にした廻轉(ターン)における遠心力の作用に依る身体の傾斜である。(常に廻轉の内側、即ち右廻りであれば右側へ)

これ等の要素に對する認識の不足に依り、始めより終りに至るまで爪先にのみ頼って踊る爲、バランスの移行が極めて不自然、かつ不安定である事が目につき加うるに、ホールドから來る欠陥と見れるが、前述の身体の動きがない爲、ムーヴメントには柔か味がなくタイミングにズレを生じ、單に足先のみのダンスに終った事はメダリストのダンスとしては甚だ見榮えのしないものであった。

(つづく)

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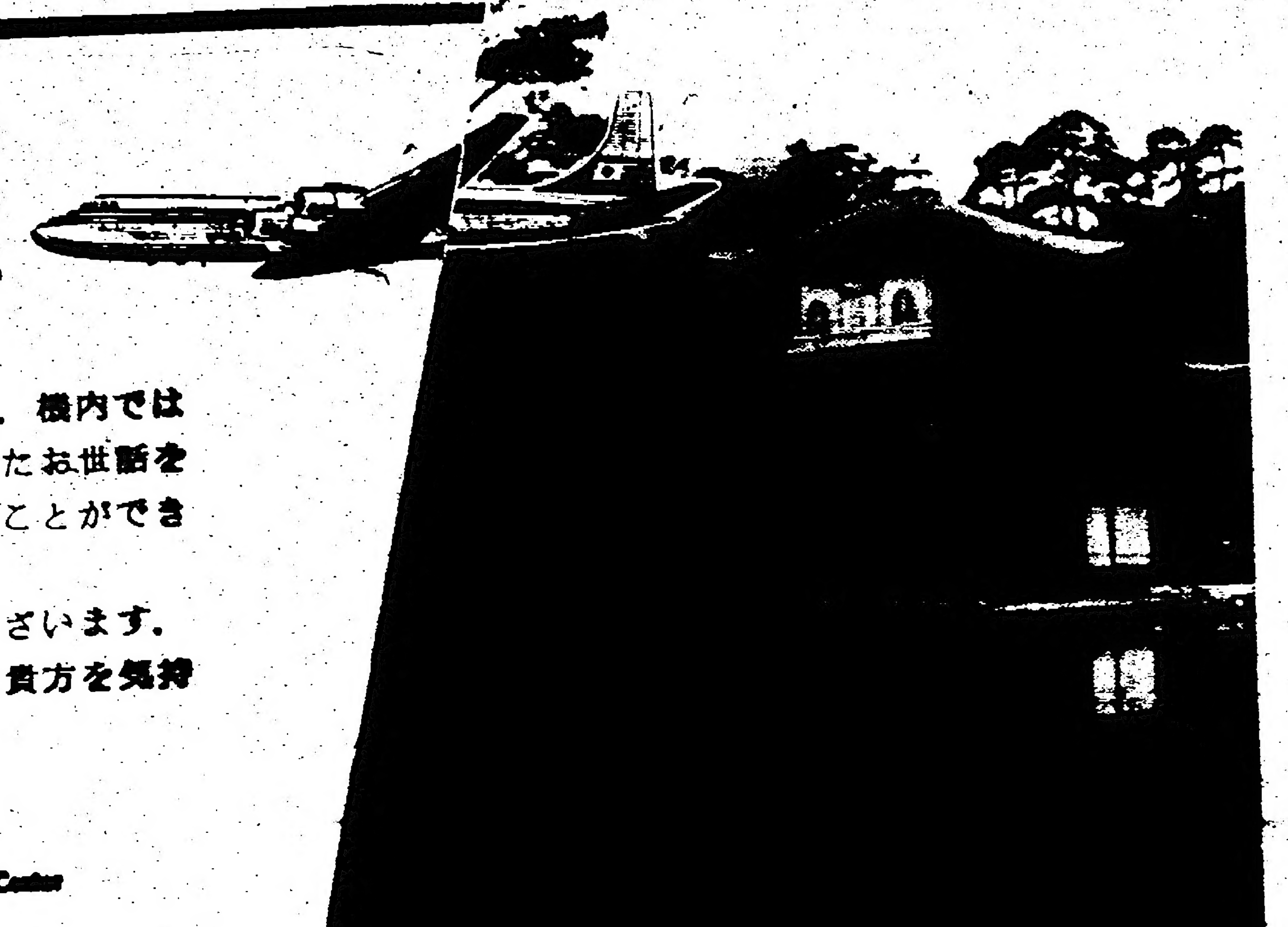

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共産圏 西部圏 巨頭會議で戰争防止を

ソ連革命日を祝いクルシチェフ書記が提案

【モスクワ發】ソ連革命四十周年を祝い、クルシチェフ第一書記は六日最高會議で（議會）西部圏と共産圏の巨頭會議を提唱、かかる會議により東西兩陣營を相互的に尊重し、共存共榮をはかり、戰争又は冷戰を防止し得ることになろうと演説した。最高會議には中國共産黨主の毛澤東、ポーランドからはゴムルカ、その他社會主義圏のリーダーが参加した。革命記念の長廣舌をふるつたのち、クルシチェフ書記は「われわれは攻撃されないかぎり決して他國を攻略したり、破壊する計畫や意志など毛頭もない事をここで誓うものである」と述べ、目下地球の上空をまわつている二つのソ連の人工衛星について「われわれは、アメリカおよびその他がこれらのスペツトニツク（人工衛星）に加わるのを待つている」と皮肉つた。

ソ連革命四十周年の七日を記念して、ソ連は月へのロケットを打上げるという説があり、日本の一學者は「ソ連の月へのロケットのラジオをキャッチした」とまでいつているが、いまのところ事實かどうか不明である。

日本の原子爐 カナダが援助

【東京發】日本最初の原子リアクター建設にさいし日本はカナダより技術的指導をうけることとなつていると共同通信は七日報じた。日本の原子反應爐は來年四月竣工豫定で日本の原子力學者をカナダに送り、技術を習得させ、カナダ技術者を日本に招くことになつている。

大行列で 新兵器を誇示

【モスクワ發】革命記念のソ連武器の大行列が七日、四十發の禮砲によつて開始された、レーニン、スターリン廟場はソ連國民と外國觀測者によつて埋められたが、ソ連は初めて新兵器を見せた。それは二臺の長さ七十呎、重る數トンとみられる長距離ミサエルで、これは四、五百マイルもとぶものとされている。西部圏大使館付武官二名が語るところによると、七十呎のミサエルはドイツのヴイ・二型に似ているとのことであるがともかくソ連が新兵器を誇示したことに西部圏は度膽を抜かれたかたちである。

千葉アメリカ局長オタワへ

【東京時事通信】外務省千葉アメリカ局長はカナダのバンクーバーで開かれている日米加漁業會議の要員としてこの會議に加わつているが、九日には會議が終る豫定なので、同局長はその後オタワ、ワシントンに立寄つて十九日歸國の豫定。

『科學防衛に全力』

アイク大統領が全米に訴う

【ワシントン發】人工衛星、長距離ミサエルなどの科學分野におけるソ連の優勢に對し、米國がこの分野で劣つているのはアイゼンハワー大統領の落度であるとの非難の聲があがつている折柄、アイク大統領は七日夜テレヴイ放送を行い「全米の科學能力を集中して、科學防衛の万全をはかる大統領付特別補助官」という新ポストを設け、これにマサチユセッツ・イシスチチユート・オヴ・テクノロジー總長ジエームス・アール・ケリアン博士を任命したと發表すると共に、ソ連が一部の科學面に優勢だといつて恐れるに足らない、現在、自由國家群の防衛力は遙かに共産國群をしのぐものであると述べ、しかしソ連が全力をそそいで科學武器をつくつているのだから、これに負けないように、自由國群もその科學的知識をあつめると共に「科學者動員」を行わねばならないと強調した。

年末セール 最良を期待！

日系商店へもどつさり着荷

△カナダ國内の小賣商人は未曾有の年末セールスを期待している。すでに上等品なら値段をとわず買おう、という購買力の盛んさを示しつつある。ストアのセールスは三週間以前よりぐんぐんあがり、メール・オーダーは一ヵ月前からはじまつているが、本當のラツシユは今月中旬ごろとみられている。

△小賣店主が案外、年末セールスに對し樂觀的である理由は、カナダ人はお金に困つておらず、何んでも買うムードにあるとし、店頭には豊富に品物が出廻つているからだとしている。

△各日系商店もいよいよ來週末までには日本から注文した日系人の趣好にあつた商品がどつさり着荷するはずで、これという珍しいギフト品はさしひかえ、例年のセールスで人氣をうけた商品でということにしているが、それでもこれなら受けようという新品を少量ながら揃わてショウウインドウを飾ることにするという。

プラスチック車 東京で初陳列

【東京發】日本で最初のプラスチック車体のスポーツ・カーが東京都市の一有力百貨店にお目見得した。二人乗りでエンジンは二十五馬力、最高スピードは一時間六十五哩。價格さえ安ければ一般向きとして愛用されるだろう。

十七カ國代表退場

赤十字會議で

【ニューデリー發】當地で開催中の第十九回國際赤十字會議で七日、米國代表が各國代表の正式呼稱に關する決議を提出可決したので、中國代表として中共と臺灣が二つとなり、そのため中共はじめ共産國代表十七名がフンガイして退場、議長のインド代表も「閉會間際に米國がかかる決議案を出したのはインド赤十字への大きい失禮である」とこれまた退場するという騒ぎがおこつた。

專賣的ビール會社 愈々起訴さる

カナダ國内のビール會社を次々に秩序的に買收し、一九三五年から五三年までにオ州だけでも二十三のビール會社を手に入れたカナヂアン醸造會社（社長イー・ピー・テイラー）は、公益に反する專賣的商業を營んでいるというので六年前から當局によつて取調べられていたが、今週フルトン司法相は右會社いよいよ起訴されることになつていると發表した。裁判は來年行われる豫定である。

日加通商は順調

【東京發】駐日アルー・カナダ大使は七日、帝國ホテルで日加協會の午餐會に主賓として招かれた席上「一九五四年に締結された日加通商協定はしごく圓滑に運用されている」と語り、日本に最惠國待遇を與えることは慎重な考慮が拂われたと次の如く述べた。

一九三九年以後、日加貿易は大躍進し、その年カナダは日本から四百五十万弗の品物を買つたのに對し、日本へは二千百万弗もカナダから輸出した。昨年はこの額がジャンプし、日本からの輸入は六千百十万弗、輸出は一億二千八百万弗にのぼつた。

軍縮委繼續せよ

カナダ代表が國連で強く訴う

【國連發】ソ連が今週はじめ國連政治委員會で軍縮委員會脱退を宣言したが、カナダの國連次席代表は「國連の軍縮委の機構がソ連のいいなりにならず、不都合だからやめるというが、そんなソ連の態度で國連機關をこわされるつもりはない」と、軍縮委の繼續を主張した。それに國連政治委員會はソ連のボイコットを無視し、新しい私的な軍縮討議開始を提案した。

【東京時事通信】ソ連の軍縮委員會脱退宣言の報道を日本では重視している。それは西歐諸國が十二月開かれる豫定のネイトー（北大西洋條約機構）最高首腦會議 [illegible] で自由主義陣營の新たな結束強化を企圖したことも要因になつているとみられている。

名大の大久保教授 ノーベル賞候補に

【名古屋時事通信】名古屋大學工學部教授大久保準教授はこのほどスエーデン王立科學學士院ノーベル賞選考委員會から一九五八年ノーベル物理學賞候補として指名を受け、來年一月末までに研究をまとめて送ることになつた。ノ賞候補者として直接委員會から指名のあつたのは同大學では理學部教授坂田昌一氏についで二人目である。大久保教授の專攻は應用力學で最近の研究である『メッキ法による表面張力の精密測定』は海外でも高く評價されているという。

富士山頭に「平和の光り」

【東京時事通信】元日本海の戰艦「大和」の [illegible]

北空のまもり オタワで國營化

【オタワ發】カナダ [illegible] 防衛は「そんな大金の [illegible] は電話でもかけて [illegible] カナダ空軍を [illegible] 可を得るだろう」とアイ [illegible] な答辯を行つた。

はなし

△ [illegible] マクグレール夫人 [illegible]

Personal Notes Across Canada

PERSONAL NOTES are inserted free of charge. Readers are invited to send in announcements of marriage, engagement, anniversary, birth and obituary. For insertion in both sections, names should be given in both languages. Short submissions are accepted by phone. Photos (glossy print, contrast) are also welcome.

Marriages

WAKAYAMA-KOZAI
Toronto

Wed on Nov. 2, 1957, at the Toronto Buddhist Church, were Keiko Kay Kozai, daughter of Mr. and Mrs. Toyonobu Kozai, and Noboru Nobby Wakayama of Toronto, son of Mr. Takumi Wakayama, now in Japan. Rev. T. Tsuji solemnized the vows.

Reception was held at Muirhead's, after which the newlyweds honeymooned in the States.

IWASAKI-KONISHI
Kamloops, B.C.

Setsuko Konishi, daughter of Mr. and Mrs. Kumajiro Konishi of Tappen, B.C., and Bud Yataro Iwasaki, son of Mrs. Yasue Iwasaki of Kamloops, B.C., were married in the Catholic Church in Kamloops, B.C., on October 5, 1957. Reverend McIntyre officiated at the ceremonies.

Reception was held at Alex's Bar-B-Q. Sewanin were Mr. and Mrs. T. Kawase.

MINATO-BANNO
Vancouver

Shirley Toshiko Banno, daughter of Mr. and Mrs. Magohashi Banno, became the bride of Sadao Minato, son of Mr. and Mr. Keiji Minato of 100 Mile House, B.C., on Oct. 26, 1957, at the Vancouver Buddhist Church.

Rev. S. Ikuta officiated. Sewanin were Mr. and Mrs. Yada and Mr. and Mrs. R. Kobayashi. Reception followed at Ho Ho Chop Suey.

Obituaries

MATSUMURA

Kumajiro Matsumura, 75, of Kumamoto-ken, died on October 24, 1957, at the hospital in Calgary, Alta., where he had been in confinement. The funeral services on October 28 were conducted by Rev. Y. Kawamura.

ACKNOWLEDGEMENTS

The New Canadian acknowledges with thanks generous donations from the following:

Mrs. H. Inouye, North Surrey, B.C., on son's marriage.

Mr. and Mrs. T. Kozai, Toronto, on daughter's marriage.

Mr. and Mrs. Minoru Nishimura, Scarboro, Ont., on son's birth.

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dates and doings

Japanese Theme at UBC's International House Ball

VANCOUVER.—The UBC Alma Mater Society's International House Club has chosen a Japanese theme for its Annual Ball scheduled for early next year. Each year, the Ball has a theme from a different country.

Elmer H. Hara, president of the club, contacted the Japanese Consulate in Vancouver and the JCCA for cooperation in making the dance in authentic Japanese style, with Japanese decorations, Japanese food (sukiyaki or tempura), and Japanese girls serving, dressed in kimono.

The Japanese consulate is considering making the International House formal dance its B.C. Centennial project.

The Vancouver JCCA plans to discuss the project at its next executive meeting.

* * *

Christmas Mail

Christmas and New Year cards sent in sealed envelopes must be sent under letter rates; unsealed or open cards may be sent under printed matter rate, if bearing a seasonal greeting not exceeding five words.

Air mail rates: domestic, U.S., Hawaii and Alaska—7 cents for the first ounce; 5 cents each additional ounce. Asia—25 cents each half ounce.

Parcel Post Insurance rates: Gold, jewellery, bank notes not accepted for insurance. These should be sent by registered letter mail. Fragile and perishable articles may be insured against loss only. In Canada—free, if requested, up to $50 (for delivery in Canada); 12c over $50-$100. To Japan: 12c up to $50; 30c over $50-$100.

Gift parcels not exceeding $50 in value addressed to Japan do not require an export permit.

MAIL TO JAPAN: SS American Mail leaves Vancouver for Japan on Nov. 19; SS Hikawa Maru leaves Nov. 23.

Old World Bazaar

The International Institute of Metropolitan Toronto will hold a unique and fascinating Old World Bazaar on Nov. 13-16 at 415 Jarvis St.

Handicrafts of many lands will be on display and goods for sale will include many forms of ceramics, jewellery, wood carving, needle-craft, books of all languages, and European baking. There will also be a coffee shop on the premises.

Timed for Christmas shopping, the Bazaar will offer an amazing assortment of gifts for family and friends, including an unusual collection of Christmas cards created by artists of many lands.

Highlight and closing feature of the Bazaar will be a concert featuring songs and dances of many nations, to be held Saturday, Nov. 16, 8 p.m. at Harbord Collegiate auditorium.

International Institute is a United Appeal agency.

* * *

Pictured Bride...

KAMLOOPS, B.C.— Pictured in the Kamloops Daily Sentinel Wedding Page advertisements was Mrs. Yataro (Bud) Iwasaki (nee Setsuko Konishi) in a photo by Artlite.

Rec Socratic Club

This Sunday's meeting will feature the Waltz steps, for both the advanced and the beginners classes. Everyone is welcome. Past members particularly are urged to come out and enjoy this and every Sunday evening.

* * *

Highest Efficiency...

In the Nov. 9 issue of Maclean's magazine, in an article about Office Overload entitled "A New Way to Keep House and Hold a Job", mention is made of a local Nisei who combines home-making and office work. "... Some, like Mrs. Sue Kai, a Japanese Canadian who had the highest efficiency of any girl ever tested by Office Overload, can accept assignments only evenings or on her husband's day off."

CALENDAR

NOVEMBER

9—**Toronto.** Buddhist Bazaar at 918 Bathurst St.

9-11—**Kamloops, B.C.** Third annual B.C. YBL Convention; Convention Ball featuring Miss Bussei contest; bowling tourney.

17—**Toronto.** Club Phenix Fall Social Night 8-11:30; admission $1; door prizes, refreshments.

17—**Vancouver.** Vancouver Buddhist Church's Autumn Bazaar 1:10 p.m.

22—**Toronto.** Nisei Students Club Autumn Nocturne at Polish Alliance Hall.

22—**Kelowna, B.C.** KYBA Sixth Annual General Election.

22—**Hamilton.** Hamilton JCCA's Meet The Executive Banquet and Dance, at Marque e Restaurant 76 Main St. West. Supper will commence 6:30 p.m., admission $2.25 per.

30—**Toronto.** TYBS Musical Talent Revue.

30—**Toronto.** Nisei Women's Club dinner and dance at Little Jack's, Lawrence Plaza $2.75.

30—**Kelowna, B.C.** Bukkyo-kai 25th anniversary Concert and Shibai at Buddhist Hall.

DECEMBER

21—**Winnipeg.** Manitoba JCCA Xmas Ball at Curtis Hotel, East Kildonan.

24—**Toronto.** Club Phenix's Chicken Dance, includes turkey dinner, orchestra, door prizes. Admission $5 a head 8:30-midnight.

1958
JANUARY

12—**Toronto.** Club Phenix presents New Year's Dance from 8-11:30, at Club Harmony Hall, 396 College St.

CHURCH NOTES

Osaka Bishop to Meet Local Japanese Catholics

His Excellency Bishop Paul Taguchi of Osaka Diocese will arrive in Toronto on Sunday, November 17, with the express desire of meeting with the Japanese Catholics of Toronto. Rev. Immigration, received word of C. Mulvihill, Director of Catholic the Bishop's projected arrival, and he immediately contacted the editor of the LUMEN, Japanese Catholic Newsletter.

Father Mulvihill made it known that with the cooperation of the Japanese Catholics a reception will be held for His Excellency on that Sunday. Bishop Taguchi will speak at the evening Holy Hour, 7:30 p.m. on November 17, at St. Brigid's Roman Catholic Church. He will also give benediction at that time. Both Japanese Catholics and non-Catholics are cordially invited to attend.

Bishop Taguchi was present at the Catholic Immigration Conference in Assisi, Italy, earlier in the fall. He is visiting Toronto on his way to South America.

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Rev. T. Tsuji
EVERYONE CORDIALLY INVITED

NISEI UNITED CHURCH 765 Queen St. W., Toronto
SUNDAY, NOVEMBER 10, 1957
11 a.m. Junior Congregation
11 a.m. Family Memorial Service
THE WHOLE FAMILY IN CHRIST
Rev. K. Shimizu, M.A., B.D.
A HEARTY WELCOME TO ALL

A Letter to a Nisei

YOU are the young adults of today with goals attained and still being striven for. Surely to gain your aims, you have worked hard against obstacles not experienced by your occidental friends—the prejudices that accompanied your nationality with uncalled for and unmerited results.

Now the post-war clouds have settled down gradually and an attitude and atmosphere much freer and less encompassing is evident, but the war still indirectly affects your lives, for many of you had your adolescent years disrupted by evacuation and the fear for the future.

There exists a strata (classified age-wise) of restless yet bland persons whose only interest in life seems to consist of next week's club social or bowling meet where they hope as always that this time they may meet someone who is interesting, full of fun, and not the run-of-the-mill type. This has resulted in a sociable but most unsatisfying situation.

Instead of sitting around bemoaning the fact that there is nothing exciting to do, look at this problem more subjectively.

Are you a person whom another would like to get to know? Can another discuss recent events intelligently with you? Can you evaluate and compare recent books (e.g., James Cozzens' By Love Possessed)?

Do you have an idea of Japanese philosophy, poetry or theatre; do you understand Darwin's theory of evolution and its axiom, "the survival of the fittest", or Einstein's theory of relativity which has now become all-important since the "advent of Sputnik"?

Have you thought of Anthropology or Spanish courses at the University in the evening, or furthering your bridge-playing or badminton at the YMCA, or studying physics at Central Technical School at night?

There are many things in which one can develop an interest or cultivate an inkling of interest already present. Then you will find you do not need society and crowds about you all the time, but can find satisfaction in your doings.

By having varied interests in the world and peoples about you, life will mean more to you and to those who know you!

Candida

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A Chinaman's Chance

The expression "He hasn't got a Chinaman's chance" is still in common use, although nowadays few people remember how it originated. It come from the Gold Rush days in California when Chinese immigrants, hated and despised, had no protection or redress against extortion and violence. "A Chinaman's chance" was no chance at all.

Remembering this, there is a certain irony about the news that two young Chinese scientists, Dr. Chen Yang and Dr. Tsung Dao Lee—born in China, but now resident in the United States—have been awarded the Nobel Prize in physics for their work on the behavior of sub-atomic particles.

The United States attitude to the Chinese has changed considerably in the course of the last century, and the two physicists found many doors open to them that would have been firmly barred to their predecessors. Yet, contemplating their achievements, one is bound to wonder how much potential scientific talent—and how much military and industrial strength— the U.S. has lost through discrimination against citizens of Asiatic and African descent.

Indeed few Western illusions are likely to prove costlier than the notion that a small group of peoples in Western and Central Europe, and their descendants across the Atlantic, are favored by nature with a monopoly of scientific and technical skills and that other races are qualified only to be hewers of wood and drawers of water.

This illusion has been rudely shaken in recent years by the astonishing progress of the Russians, so long thought of as clumsy peasants. Nor is Russia alone. Dr. Chen and Dr. Tsung may be classified as Chinese-Americans, but they received their early scientific training in China. We can be sure that a great many other talented youths are eagerly studying physics and chemistry in Chinese universities today.

As in Russia, the new Peking regime places heavy emphasis on science. Censorship obscures the progress that is being made in these fields, but already we hear of great engineering and industrial projects which would have been impossible in the old days. There is no doubt that China will be a prominent contender in the race for scientific and technological leadership.

The path has already been blazed for her by Japan. It used to be fashionable to dismiss the Japanese as ingenious imitators of Western models. The excellence of their cameras and optical equipment, however, cannot be explained on this ground; nor can the fact that their shipbuilding yards have turned out the largest vessels built in recent years. They are making notable progress, too, in pure as well as applied science.

These are the leaders, but other Asian and African countries may be expected to follow them. India has long had a notable school of physicists; Sir Chandrasekhara Raman received a Noble Prize as long ago as 1930. The Moslem Middle East was the centre of study and research in medicine and chemistry a thousand years ago, and, quite conceivably, could be again. It has been abundantly proved that every race has men and women with the special aptitudes of the scientist and the engineer. Given public interest and proper educational opportunities, these aptitudes can be developed and put to work. And this is what is happening all over the world.

The leadership of the Western peoples in science and technology began roughly four hundred years ago. While it lasted, it gave these peoples commanding prestige and authority and made possible the creation of great empires.

Today it is passing away. One of our greatest problems is to recognize that fact, and to treat other races, over whom our ancestors were able to lord it, with greater respect. Otherwise people in the Twenty-first Century will speak of some unfortunate as having only "a white man's chance".

—The Globe and Mail

the M-space

by marge

a tour of a few art galleries . . .

ART GALLERY OF TORONTO: On exhibit until tomorrow is the Sale of Canadian Art. Sales ended last night; a few days ago, 108 of the 157 paintings and sculptures were already sold for prices ranging from $18 (Phyllis Janes' lithograph, Rebellion—one of my favorite local artists) up to $200 (there were 17 at this price).

There are quite a number of works in there that I wouldn't mind having, if I had the money and space to hang them in. . .

Toronto artist Kazuo Nakamura has three on exhibit (already sold by the time I got there—Wednesday), commanding prices from $135-$185 (I don't mean to be mercenary about art—). All three are representational—**Night Fall**, a dark blue watercolor, impressive in its murky quality; **October**, an oil in palette-knife technique, a great contrast to the watercolor in its boldness; and **Green Landscape**, also a strong sturdy oil. (Writing about a recent sale at the Vancouver Art Gallery, UBC art curator Ian McNairn mentions that "Kazuo Nakamura's unique Into Horizon is deceptively simple and suggests that insight into beauty which is one of the great contributions of the Oriental artist.")

Two paintings by Tak Tanabe of Vancouver were also for sale—**Landscape with Pure Sun**, an oil of predominantly white background which was not yet sold, and **High on a Mountain, a Red Flower**, ochre and blue-green swirling upwards on a white ground, climaxed with a hint of a red flower near the top, which was sold. This latter painting I would have liked to own. It was $125.

There are a lot of others worth seeing, which will not be seen after tomorrow when they are released to private homes.

THE PARK GALLERY, 17 Avenue Road: This beautiful modern gallery opened just a couple of weeks ago with an exhibit (lasting 'til Nov. 16) by **Painters 11**, of which Nakamura is a member. His works in this show are purely abstract . . . all three on a tea-green ground—**Into Space**, with the vertical lines; **Infinitive Waves**, entirely horizontal lines; and **Cycle**, partly horizontal and partly vertical lines. Bizarre though they may sound, I feel that I could become quite attached to one of them if I had the wherewithal to buy it. Prices were $185, $550 and $375 respectively!

GALLERY OF CONTEMPORARY ART, 98 Gerrard West: Until Nov. 23, paintings and ink drawings by **Louis De Niverville**, whose work with Oriental or Mediaeval motifs reminds me of Punch or Steinberg cartoons—inscrutable poker-faced people. The 50 works are witty and pleasing to the eye, but I felt that there should have been a punch-line under each one.

THEN there's the Hayter, Greenwich, Roberts and Hart House galleries; also the Odeon and other places, but there's no space left.

CounterPOINT

By KEN ADACHI

A Case for Apathy

JUST now, when everyone is bound, under pain of being labelled a hater of humanity, to enter in some clubable group, to cheer for one's college football team, to integrate and assimilate, a cry from the opposite party who are content in ivory-tower nonentity, instead of rubbing elbows ecstatically with the hurly-burly, savors a little of bravado and cheekiness. And yet this should not be. Apathy so-called, which does not consist in being faded wallpaper violets, but in doing not a great deal, has as good a right to be championed as anything else. It is certain that much may be judiciously argued in favor of enthusiasm; only there is something to be said against it, and that is what, on the present occasion, I have to say.

It is admitted that the presence of people who refuse to become stampeded by slogans and all the banging, whistling, roaring and growling of cheerleaders is at once disenchantment for those who do. A clubable fellow (as we see so many) joins everything—from learning how to dance to cheering for football teams—and labors therein with something not far short of fevered ague. And while such a one is plowing industriously along, putting a vast deal of activity out to interest and receiving a large measure of nervous derangement in return, it is not hard to understand his resentment when he perceives cool persons by the wayside, lying with a handkerchief over their ears, a book by their side, a glass at their elbow. It must be a trying thing to have put so much enthusiasm into the job and scaled the arduous hilltops, and when all is done, find some people indifferent to his achievements. He always expects others to share his paroxysms, and feels slighted in the uneven exchange, looking finally as if he were viewing a small and horrible animal, such as a horned toad. The zealot always thrusts excessive [illegible] in the faces of other people so shamelessly that one cannot be in his company a moment without being made to feel that he is a bore. And all he gets for his efforts are pimples upon his face.

Extreme enthusiasm, whether at school or pulpit, on street-corner or platform, seems to be a symptom of deficient vitality; whereas a faculty for apathy implies a catholic appetite and a strong sense of personal identity. There is a sort of fidgety, hackneyed people about, who are scarcely conscious of living except in the exercise of some conventional, boisterous cause. They have no curiosity; they cannot give themselves over to random provocations. It is no good talking to such people; they cannot indulge in apathy, and they pass those hours in which they are not dedicated to some blue-and-black flag-waving i.. a sort of churlish coma. If they have to wait an hour or so for a bus, they fall into a trance with their eyes open. To see them, you would suppose there was nothing to look at and nothing to do; you would imagine they were paralyzed or alienated. They have not learned to have private enthusiasms for their lonely hours. The fellow who cultivates apathy, on the other hand, will not often be heard from. The shadows and the generations, the shrill extroverts and the dying causes, go by into ultimate silence and emptiness, as he sits and pares his fingernails.

College life is one example of this unholy marriage of inhuman fanaticism and frenzy, where the student is cajoled, buffed and beaten into acquiring something called "school spirit" (i.e., supporting twelve burly men in a football stadium, thrilling to the bosomy-gusty exhortations of cheerleaders, wrapping toilet paper around one's head, getting lumps in the throat on hearing the alma mater song), and proving one's masculinity by purloining ladies' garments. The rationale for this barbarous treatment is that one is simply expected to have "school spirit". The student simply complies, unless he wishes to be set down as untractable, [illegible], anti-social. It is very, then, for one to emerge from the hallowed halls without a collection of blue-and-white Varsity ribbons, a Yearbook, an unhealthy fetchism for undergarments, a few throaty lumps. There are, of course, a few who rebel against this ersatz tyranny of carrying things into places where they do not belong, and graduate without having once heard the university song. Out of sheer instinct of apathy, they had picked up the habit of never listening, preferring to keep their minds a blank, and to do nothing more dishonest than speaking in natural voices.

Enthusiasm loses its charm when it is not free; it becomes valueless and abhorrent, like the caresses of a maniac. The finger-in-the-pie enthusiasts have also brought into the currency of our language such dismal expressions as "all righty" and "yes indeedy" and hundreds of others. They have become mechanical and broken in spirit, and have lost all touch with imagination.

I have nothing to say against genuine enthusiasm; it is only that apathy saves so much time and thought and trouble and social friction of one sort or another that it leaves one with much more leisure to cultivate [illegible].

Hamilton JCCA
Children's Christmas Party

Games
Refreshments

Films
and Santa Claus

December 21, 2-4 p.m.
at All People's United Church on Sherman Ave
for all children from 3 to 12 years

PHONE Tosh Kanamoto [illegible], Kay Yamada [illegible], Judy [illegible] or write to Miss [illegible], 32 [illegible] Ave., Hamilton, Ont., giving name and age by December [illegible].
FREE ADMISSION